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In the same year his thesis *Ueber die moralischen Empfindungen* obtained for him the degree of Doctor of Philosophy from the University of Halle. During the following years, he travelled extensively, and continued his studies in various branches of knowledge.

At Basel he became intimately acquainted with Friedrich Nietzsche, for whom personally he had the highest regard, but took very little interest in his philosophy. Later in life they became estranged from each other.

He spent the winter of 1881-2 at Sorrento, in company with Richard Wagner and his wife, and also with Malvina von Meysenburg and Lou Andréas Salomé, two well-known authoresses of Germany.

In 1885 he published *Die Entstehung des Gewissens* and also *Die Illusion der Willensfreiheit*. It was while composing the above that he felt the want of a more comprehensive knowledge of the natural sciences, than was offered to the students by the schools of his time, and he devoted five years of unremitting study and close application to the science of medicine in all its branches.

In 1890 he passed his examinations in Berlin and Munich with honors, and received the degree of Doctor of Medicine. From 1890 to 1900 he lived on his brother's estate at Stibbe, West Prussia, practising as a physician, and devoting his time and princely income to the care of the poor and suffering; while he himself lived in Puritanical simplicity. On account of his philanthropy he was revered by his fellow-citizens as a saint.

It was during the last ten years of his life, that he wrote his main work upon philosophy (referred to in the present number of *The Monist*, in the article entitled "Paul Rée," by Mr. Henry Hooper), the publication of which was deferred until after his death. Being naturally inclined to a solitary life, he, in 1900, after the sale of his brother's estate, removed to Celerina in the Engadine, where, as before, he gained the love and veneration of the poor and suffering and all those with whom he came in contact. His medical services were invariably given without remuneration, and serious cases he would frequently send to the clinics at Munich and Vienna at his own expense.

On October 28, 1901, he met his death by falling into the river Inn, and was buried at Celerina. He was never married. He was an industrious and prolific correspondent; and the letters written to his brother-in-law, Dr. G. Sellin, and others, are said to be innumerable; but the letters were seldom dated, and never signed in full.

MRS. ANNIE BESANT AND THE THEOSOPHICAL SOCIETY.

A LETTER FROM INDIA.

In the conclusion of his interesting article on Madame Blavatsky in your April number, Mr. Evans informs us that Mrs. Annie Besant, the

present head of the Indian and English branches of the society founded by Madame Blavatsky, died a few years ago.

Permit me to say that this is a mistake. Mrs. Besant is still very much alive. I saw her and heard her lecture at Lucknow in the cold season of 1901-02. And I have since repeatedly heard of her movements in the Indian papers.

Whatever may be the truth about Madame Blavatsky, there is no question, to any who know her, about the genuineness and sincerity, the wide and profound sympathy, the high-souledness, the lofty altruistic aims, and the great intellectual ability of Mrs. Annie Besant. By their fruits ye shall know them. She is now most actively engaged in good work—stirring up the Hindus—trying to rouse them to religious zeal, unworldly ambition, and fidelity to their own race and country. She has founded a Hindu College at Benares, and is now starting Hindu schools all over India, with the object of training up and educating, in the highest sense of the term, Hindus as Hindus, restoring their religion to its original purity and strengthening their adherence to it, teaching them to be proud of it instead of ashamed of it; and thereby remedying the great evil of the purely secular education of the British government, which only seduces them from the wholesome moral restraining influences which with all its faults their old faith still possesses, and leaving them stranded with *nothing* to replace what has been taken from them.

THANATPIN, PEGU, BURMA.

W. E. AYTON, WILKINSON.

A LETTER FROM AN AMERICAN THEOSOPHIST.

I have been a member of the Theosophical Society since Mrs. Besant's last visit to this country in 1896 and positively affirm that Mrs. Besant is alive and well—is just now back in England. She, and she alone in connection with Colonel Olcott, is the head of the American Theosophical Society.

Mrs. Catharine Tingley has never been accredited a member of the society by either Madame Blavatsky, or Colonel Olcott, or Mrs. Besant.

Mr. Judge did accredit Mrs. Tingley as a member and did nominate her as his successor, and a large number of the American lodges seceded with Madame Tingley. This falling away, however, did not hinder the main society founded by H. P. Blavatsky going on with its original work.

You surely know of the magnificent work Mrs. Besant is doing for the English government in India, and all about the Central Hindu College of which she is president.

I visited the Theosophic Lodges in London, Paris, Florence, and Rome, and can speak first hand of the growth of the societies in these countries, and of the high character of their membership.

Why don't you take the *Theosophical Review*, edited by Mrs. Besant and Mr. Mead, on your exchange? I am sure, either the Chicago or London Office would be delighted to receive *The Monist*. Mr. Mead some months ago reviewed your *Lao-Tze's Tao Teh King*, recognising its deep philosophic import.

You cannot afford to overlook the meaning and work of the Theosophical Society in America and its widespread societies all over the world, for believe me, they are not the followers of an empty or vain cult but are the accredited instruments for evolution and are under the guidance of the "Masters of Wisdom."

The false rumor of Mrs. Besant's death is very immaterial to a Theosophist, compared with the larger foundational fact as to who has administered and is administering the affairs of the Theosophical Society since the removal of H. P. B.

For such a person or persons are to us members, the accredited agents of the super-human Masters to whom our society owes its origin. There are to my knowledge about 2000 Theosophists in America to whom Mrs. Besant and Colonel Olcott stand in this light and to whom Madame Tingley is simply a passing sensational name.

HOLLYWOOD, CALIFORNIA.

JOSEPHINE C. LOCKE.

THE GENUINE THEOSOPHICAL SOCIETY.

So many people are now becoming interested in Theosophy and the Theosophical Society that it may be well to correct some public misconception as to the relation of the latter with other bodies using its name but not its spirit. The original and genuine Theosophical Society was founded by Colonel H. S. Olcott and Madame H. P. Blavatsky at New York in 1875, but its headquarters were subsequently removed to Adyar, Madras, India, where the President-Founder still lives and presides. In April, 1895, a secession from the American Section of the Theosophical Society was carried out by the adherents of Mr. William Q. Judge, at that time General Secretary of the American Section. Grave charges of imposture and even forgery had been brought against Mr. Judge, which charges he refused to meet, and he was on the point of being expelled from the Theosophical Society when his friends rallied around him, seceded from the T. S., and formed a new organisation whereof he should be President and where he could not be reached. One year later Mr. Judge died, and the control of his Society passed into the hands of Mrs. Katherine A. Tingley, a former trance-medium. Soon afterwards Mr. Judge's Society adopted a new constitution which made Mrs. Tingley an entire autocrat thereof, but a portion of his Society refused to accede to this, seceded in its turn, and continued its former organisation, Mrs. Tingley being left in absolute control of the remainder. It is under-

stood that Mr. Judge's society has dwindled to a small number of members, something over 500, and that it is engaged in no propaganda work. Mrs. Tingley's Society, calling itself "The Universal Brotherhood," is likewise understood to have withdrawn from the field of Theosophic teaching and propaganda, and it is largely confined to a land enterprise at Point Loma, California.

The purport of the above explanation is this, that neither Mr. Judge's Society, falsely calling itself the "Theosophical Society of America," a title belonging in its constitution to the American Section T. S., nor the organisation headed by Mrs. Tingley, in any way represents the genuine Theosophical Society established in 1875, both of these organisations being wholly apart from the original Society and in more or less opposition thereto. No organisation has the right to pilfer either the name or the property of the body which it has left, and the grievance is in this case the greater because to so many of the proceedings and methods of the two seceded bodies, genuine Theosophists have the utmost repugnance. It is hardly possible in a public journal to specify these; it is sufficient to say that loyal Theosophists hold unflinchingly to the teaching and policy of the original and genuine T. S., and that they are obliged to disclaim any sympathy with organisations which contravene these and which mislead the public by the assumption of a name to which they are not entitled. There is but one genuine Theosophical Society, its headquarters are at Adyar, Madras, India; its President is Colonel Henry S. Olcott, and it is honored by the continued literary work and eminent oratorical ability of Mrs. Annie Besant, the most illustrious of its members.

Some additional facts respecting the above matter may be found in a circular prepared by the Countess Wachtmeister and Mr. Alexander Fullerton, General Secretary of the American Section, which is entitled "The Theosophical Society and the Secession therefrom." It may be had on application to the undersigned, at No. 7 West 8th Street, New York City.

ALEXANDER FULLERTON,
General Secretary American Section T. S.

EDITORIAL COMMENT.

On account of changes that were made in our composing room, the greater part of the articles that appeared in the April and July numbers of *The Monist* had to be set outside, and since the Chicago printing establishments were greatly crowded with orders, the work was delayed, and so it happened that the proofs came in late and all in a bunch, which caused an unusual rush, making it impossible for the editor to give them any closer attention. He had read the article of Mr. Henry Ridgely Evans on Madame Blavatsky in the manuscript, but he had concentrated himself on the state-

ments concerning the life, and views, and tendencies of this prominent religious leader, the founder of the Theosophical Society, little attention being given to the statements concerning the fate of her several successors. Thus it happened that the statement of Mrs. Besant's death escaped the editor's attention entirely. If he had noticed it he would have been in a position to correct the statement; for, though he does not claim to be specially posted on her movements, he knew enough of her to refute the idea that she had died several years ago.

It so happens that Mrs. Besant is at present broadly before the public, and the editor has heard about her work through letters from India. She is doing a great work there for the education of the Hindu population. One clipping from the Rangoon Gazette, a daily of Burma, reads as follows:

"Mrs. Annie Besant has told an interviewer in England that she and her co-workers of the Theosophical Society hope before long to have as many as 200 schools open in different parts of India. An inspector lately said to her, 'You are doing what the government schools were meant to do, but cannot.'"

News concerning Mrs. Annie Besant has also reached us through the Anagarika Dharmapala and Miss Christine Albers. The former is vigorously working to establish an industrial school at Benares, and the latter is teaching the natives at Calcutta. Both, the Anagarika with his Buddhist friends and Mrs. Besant with the Theosophists, have the same love for the native Hindu population, and though their sympathies may be differently founded, they agree very much in their aims and methods.

What am I to do about the report of Mrs. Besant's death that unawares crept into our columns? The best will be, so it appears to my judgment, to congratulate Mrs. Besant on the fact that it is not true, and that she is still alive.

EDITOR.